

Community



A planning committee of C.C.R.E.M. meets to discuss future action projects.

Grass Roots Action for Civil Rights

NEW YORK CITY is renowned for its assimilation of groups of different origins, creeds and colors. Yet even within the shadow of the Statue of Liberty, it harbors that ancient social institution, bigotry.

Newspaperman Ted Poston accounts for the paradox in this way: "It is one of the glories of New York that here—more than anywhere else in America—a Negro, can, at times, forget that he is a Negro. It is one of the tragedies of New York—and America—that no Negro, at all times, can forget completely."

Climate of Equality

New York State has a more comprehensive body of civil rights laws than any other state in the country. Yet the whole story of New York's climate of equality is not found in its legislation. Rather it is found in those citizens, mostly anonymous and ordinary, who accept the responsibility for making democracy a reality.

This year a small group of such people received recognition for the significant contribution they are making in the field of racial unity.

On March 21, 1956, the Committee on Civil Rights in

East Manhattan won the third annual Local Six Race Relations Award during the Hotel and Club Employees (AFL-CIO) Union's three day-convention here.

How did this come about? How did they get started? What did they do? CCREM feels that an alert group of citizens in any part of the country can do a similar job. Here is their story.

How They Started

One day in 1949 a little group of people from Manhattan's East Side got together to see what could be done about prejudice and discrimination in their neighborhood. President Truman's Commission on Civil Rights had recently issued its report on discrimination, "To Secure These Rights," and they had heard of community efforts in nearby New Jersey to follow up the Commission's recommendations.

Mrs. Edna Merson, one of the founders of CCREM, emphasizes the volunteer status of the group. Office workers, chemists, housewives, students—they are bound together only by the aim of bettering their community.

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Civil Rights

SOUTHERN DISCOMFORT



(Catholic Telegraph)

New Symptoms, Old Problem

THERE HAS BEEN a lot of talk lately about what is called the "growing" racial tension in the South. The Supreme Court decisions on integration and the work of the NAACP have been blamed for causing bad race relations where peace and harmony existed before.

A good example of this was an article in the *New York Times* magazine section about Tuscaloosa, Alabama. When Autherine Lucy tried to enter the University there, she had to be rushed off campus to escape mob violence.

"Jest of Killing"

The *Times* article said, "People who have worked side by side in harmony for years now jest grimly of killing each other . . ." And it called Tuscaloosa "the clean, prosperous city that has long been proud of its good race relations."

We feel that there is a great danger in this kind of opinion, which is used as an argument for moderation in the struggle for civil rights. We do not intend in this editorial to argue the pros for cons of moderation. We just want to make one point.

Race relations have not worsened in the past two years. What has happened is that racial tensions already existing have taken different shapes and come out into the open.

Static Negro-White Relationship

For decades the Negro-white relationship down South was static, with the whites in control. Traditional customs and laws deprived Negroes of their basic human rights. They resented this, for no human being can forever endure the denial of his humanity.

It is difficult to reconcile the tale of peaceful race relations with the actual facts. You can go right down the list of human rights and compare them with existing conditions.

Right to Life—and Lynchings

The right to life—with lynchings. The right to work—with discrimination in employment. To a living family wage—with a substandard wage scale for Negroes. To education—with the small amount allocated for colored schools.

To peace in a neighborhood—with Autherine Lucy. To esteem and honor—with the refusal to give a Negro

The South

woman her title of "Miss" or "Mrs." and instead calling her "Girl" or "Auntie" or by her first name.

Fear of Economic Reprisal

Negroes were hampered in their ability to obtain these rights. There were probably many different reasons—fear of violence or economic reprisal, lack of education, lack of unity in the Negro communities. And, most terrible of all, an exterior, and sometimes an interior, acceptance of the inferior status assigned them.

Some Negroes put on an Uncle Tom act in the presence of whites, or played the traditional role of a shambling, happy-go-lucky person. But underneath, frustration was buried.

White Fears

And consciously or unconsciously, the whites recognized this. They knew Negroes resented the status quo. This is evidenced by white fears that, given an inch of equality, Negroes would want a mile of civil rights. A white person could maintain with inconsistent logic both that Negroes liked things this way, and that Negroes had to be kept in their place or they would try to "take over."

In Montgomery, Alabama for example, a White Citizens Council member complained to the Rev. King, "We had such harmony and peaceful relations—then you people had to upset it." The fact that crimes of violence among Negroes there have declined sharply since the bus boycott started shows that hostilities and frustrations, formerly confined within their own group, are now being expressed in a more acceptable way.

Violence Not New Thing

Most people deplore the recent outbreaks of violence down South. So do we. But this violence of whites against Negroes is not a recent thing—for years stories of lynchings have shocked the nation.

So it seems to us that the so-called "new" violence and tensions in the South are not new. They are just manifested differently. Perhaps this is even a healthy thing. A movement to achieve human rights is better than a static condition which denies them.

—M.L.H.

Civil Rights Community-Due and Duty

WILLINGLY or unwillingly we are all members of a community. In fact we are all members of a plurality of communities whether we are conscious of the fact or not.

As members of a community, each of us benefits. Otherwise our membership in the community is valueless. As members of a community, each of us has a responsibility to the community.

Let's consider civil rights. As members of society in the United States—as members of the national community—we have a right to vote, to work, to worship, etc., as we want and are able to.

Correct the Condition

All citizens possess these rights, but not all can exercise them. If I find that I am hampered in my exercise of these rights, then I must correct this condition. If someone else is hampered in his exercise, then I must see that this unjust condition is corrected.

Where a legitimate reason exists for the denial of civil rights to a person, the person possesses the right to know why they are denied and to appeal.

This whole process has been codified into law.

Where custom and law are in contradiction to each other, a decision must be made as to which is just. The one that is judged in error must be changed and the other must prevail.

A Conditioning Factor

Custom is certainly a conditioning factor in any situation, but where it is in error it must be changed at the ear-

liest possible moment.

In its school desegregation decision, the Supreme Court justices certainly took this into consideration when they ordered that schools be integrated "with all deliberate speed." They also would let local courts decide how best to implement this decision.

Examine the Evidence

Those members of our national community who say that the Supreme Court justices were wrong have yet to prove that their contention is based on more than custom. An examination of the complete body of evidence is what led to the Court's decision. All of us must accept this decision and bring it into complete realization as soon as possible.

Recalcitrant members of the community should not rebel even though they disagree with existing laws. We must, all of us, exercise patience in our relationships with each other. But we must persist in our search for truth.

Prudence and Time

If this search is prudently conducted, time will be an important factor in cushioning the sometimes difficult facts of life. Time permits emotions to resolve and reason to become eminent.

When this happens, order prevails and a harmonious community can be achieved. In such a community the dignity of each individual is respected by the whole group, and the value of the group is recognized by each of its members. With harmony comes peace.

—E.H.

Fellow Citizens

THE FOLLOWING STATEMENT appeared in the April 22 edition of *The News Gazette* of Champaign-Urbana, Illinois. **TO OUR FELLOW CITIZENS OF CHAMPAIGN - URBANA, ILLINOIS:**

"We believe that many among us will welcome an opportunity to make known to the entire community our individual commitment to democratic principles.

"The plight of Americans denied human and constitutional rights because of race has shocked us into re-examining our own practices in Champaign-Urbana. In the face of the urgent need to make American community life demonstrate the principles we proclaim to the world, we the undersigned take this means to affirm our faith in an unsegregated community.

Employed on Merit Only

"We believe that all employment should be on the basis of merit only. We would be happy to deal with persons who have been hired regardless of race in any business or institution: stores, restaurants, buses, services, schools, hospitals, trains, etc. We would be happy to work at our places of employment beside qualified persons re-

gardless of race.

"We believe that any family should be free to choose its place of residence. We would welcome neighbors on a personal basis without regard to race, creed, or country of origin.

"We believe our community should be one that makes no distinctions on the basis of race, creed, or country of origin, and, as individuals, we will endeavor to make our personal practices match our faith in these principles."

1,341 Signatures

Immediately below the statement and filling out the rest of the page were the names of 1,341 of the 62,000 citizens of these two towns who signed the statement and raised the funds to purchase the full-page advertisement.

This is a glowing testimonial to those members of the community who are willing to be known for the principles which they advocate. We present it as evidence that not all the efforts for brotherhood are coming from the Supreme Court and the NAACP.

The responsibility for assuring justice in our time belongs to each of us. Justice will persist and endure to the degree that each of us bears his responsibility.

—E.H.

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Grass Roots Action for Civil Rights

(Continued from Page 1)

Mrs. Merson, who becomes refreshingly annoyed at being called the "sparkplug" of the Committee (it reminds her of the comic strip featuring a horse of that name), housed the Committee in her apartment for the first few years. When the files and papers spilled into her living room, they bor-



CCREM founder Mrs. Edna Merson

rowed cubby-hole space at the American Jewish Committee offices at 386 Fourth Avenue where they are still located.

CCREM Has One Paid Employee

One paid employee now handles the mounting clerical work. All other workers are volunteers. Last year's modest budget was about \$4,000. The Committee barely supports itself by fund-raising parties and private donations.

The newly formed Committee determined to find out what kind of citizenship the different racial groups in New York City enjoy. Their midtown neighborhood was soon to be transformed into an international area with the opening of the United Nations building.

There was the added concern that the ideals of democracy, equality and justice for all would become a mockery when peoples from other lands experienced the color line.

At first the group considered doing a survey covering the entire field of civil rights in their neighborhood. Investigation indicated this too ambitious a beginning. During the many discussions that followed, someone pointed out the crucial role discrimination in eating places played in establishing patterns of discrimination.

"I See Invisible Signs"

One colored New Yorker said, "Everytime I'm downtown I see invisible signs on the door of every restaurant, saying, 'Negroes, keep out!' I make up my mind to have a good meal, and I walk for blocks, looking at every eating place I see, and wondering. . . And then I get cold feet and end up at a cafeteria—or else get a sandwich in a drugstore. . . ."

It was decided that a careful survey should be made to find out just what the situation was in East Manhattan.

They Consulted Social Scientists

There was a need for know-how and more workers. Community organizations were called upon, and in a short time 23 groups such as the Uptown Chamber of Commerce, an American Legion Post, the National Council of Negro Women, the American Jewish Committee, etc., had contributed representatives. Social scientists were con-

sulted to insure that the group's investigations would be as scientific as possible.

A scouting job was next on the program. The selected area, 34th to 59th Streets, between Fifth Avenue and the East River, revealed a maze of luncheonettes, cafeterias, bars and grills, hotel dining rooms, restaurants and night clubs.

Of these, 248 middle-priced restaurants were selected. From this group 62 restaurants were chosen for testing (according to social scientists, "a representative sampling" is 25 per cent of the total).

Trial Run of Lunch Counters

Prior to the selected survey, a trial run was made of drugstore lunch counters where, as the Committee had foreseen, no discrimination was found. The experience under actual testing conditions proved valuable in connection with the training course prospective testers were given.

After about a year of planning and training, some 150 people were organized to participate in the survey. These were divided into teams of two.

Within a week every restaurant was visited by a minority team of two Negroes and a control team of two whites. The minority team arrived in the restaurant a few minutes before the control team so that there would be no question of the white couple getting a better table simply because they came earlier.

Testers Told to Avoid Argument

Both groups were instructed to avoid any argument or discussion. They ordered the regular meals and behaved just like the other diners while carefully observing differences in treatment.

After paying their checks they returned to survey headquarters without communicating with each other and filled out a questionnaire recording their experience. These were evaluated, and when there was any reason to believe that poor treatment was accidental, the restaurant was given the benefit of the doubt.

Mr. and Mrs. Joseph Jackson participated in the restaurant testing, but they are reluctant to dwell on the incidents of discrimination they observed. In their test of a small, relatively expensive Italian restaurant, the Jacksons observed a type of discrimination that is a common happening in the lives of minority group members.

Waiter Fusses Over Customers

This restaurant leans heavily for its atmosphere on over-attentiveness and much fussing over the customers. The waiter mixed the salad at the Jackson's table and continually inquired whether everything was all right. They were hovered over and fawned upon.

During their meal they noticed the stark contrast between the overly-warm treatment they and the other white diners received, and the deliberate indifference with which the Negro pair were treated.

"It was not exactly rudeness," said Mrs. Jackson. "This would have been easier to take. It was that the Negro customers were just not treated like people. There was something inhuman about it."

Suddenly Not Available

Certain items on the menu were suddenly not available, and the food they were finally brought was just plunked down in front of them. They were totally neglected."

Mrs. Jackson feels that one of the wonderful results of the Committee is accomplished simply by people working together. "The feeling of difference between whites and Negroes disappears," she said, "and warm friendships are made."

The final tally of the survey findings showed that in 42 per cent of the restaurants tested, it was obvious that the Negro pair met inferior treatment. None of them were barred outright from any eating place, yet the indirect discriminatory methods are as cruelly effective in excluding minority members from patronizing such places as a direct refusal of service.

Most of the discriminatory restaurants expressed their prejudice in more than one way. The minority team might have to wait overly long for a table and then be inconveniently rushed through dinner.

Rude Reception and Slow Service

Deliberately slow service might be given after a rude reception. In 17 restaurants the Negro pair was seated near the lavatory or kitchen in a place hidden from the view of other diners.

Mrs. Olivia Frost, a New York City Youth Board worker, took part in testing three restaurants. In two of them she and her companion were discriminated against by being seated in the back, isolated from the white diners by a sea of vacant tables.

Mrs. Frost became interested in the East Side Committee through her affiliation with the Urban League. She minimizes the unpleasant experiences she has exposed herself to for testing because she believes that if people had an opportunity to experience what discrimination means, attitudes could be successfully changed.

"The important thing is to develop understanding between people," she said recently. "When people meet and know each other, they learn that the desires and hopes of both groups are the same."

White Diners Nod Approval

Interestingly enough, in 93 per cent of the eating places tested, other diners

effectively? A friendly approach to representatives of labor and management in the restaurants was decided upon.

The response was heartening. Unions representing 70,000 restaurant employees and associations representing 1,500 proprietors sent back pledges promising equal treatment to all patrons.

Very quietly, during a few short years, CCREM had made an important contribution to civil rights in New York City.

Retest Shows Improvement

Realizing that vigilance is the price of freedom, a year later the Committee retested restaurants that had discriminated. In four out of ten, the situation had been corrected.

Some time later a more comprehensive test was made, and it was found that the incidence of discrimination had dropped from 42 per cent to 16 per cent.

Need for Minority Cooperation

One restaurant owner expressed the need for minority cooperation. "I think colored folks should make it a point to eat where they please, when they please. It will soon come natural to them and to the proprietors and staffs of the restaurants. Six years ago you didn't see a colored ball player in the major leagues. Now it's the most natural thing in the world."

Yet Mrs. Grace Edwards, a resident of Harlem, said recently: "Yes, there is less restaurant discrimination than there used to be, but you can sense it if the atmosphere is hostile."

"When you go out to dine, you want to enjoy yourself and have a good time. And it spoils the evening if you are treated ungraciously, and it's made clear that you are not wanted. The whole evening is spoiled for you then. So we don't take a chance. We stay home."

The job is by no means over. The date the job will be finished depends primarily on how willing ordinary citi-



Mr. and Mrs. Joseph Jackson,

Mr. John L. Butler, Mrs. Es-

ther L. Orr test steak house.

either paid no attention to the presence of the minority pair or indicated their approval of their presence by nodding or smiling.

The survey results also showed that expensive restaurants are guilty of discrimination more frequently than modestly priced ones. More than one-half of the eating places in the \$2.00 to \$3.99 price range practiced some form of discrimination, whereas only one-seventh of the restaurants in the \$1.00 to \$1.99 price range were guilty of discrimination.

CCREM Chose Friendly Approach

Now that all the results were in, the Committee on Civil Rights in East Manhattan had to face its biggest problem. How could their work be used most

effectively? A friendly approach to representatives of labor and management in the restaurants was decided upon.

The response was heartening. Unions representing 70,000 restaurant employees and associations representing 1,500 proprietors sent back pledges promising equal treatment to all patrons.

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—Peggy Bevins

Miss Bevins is director of Friendship House in New York which is a member organization of the Committee on Civil Rights in East Manhattan.

CCREM places major emphasis on their work in housing, which it considers the most basic area of discrimination in the North. They are presently conducting a nation-wide survey of open occupancy housing and a pin point study of a mixed neighborhood in the Bronx.

Views

Funds Refused Jim Crow Airports

NO FEDERAL FUNDS for extending segregation at airports. This, in effect, was the ruling made recently by the Civil Aeronautics Administration.

The agency's ruling adopts a principle rejected by the administration in the spending of federal funds for school construction.

The refusal would apply to those facilities which would duplicate buildings or space deliberately segregating per-

sons according to race, including dining rooms and rest rooms.

Money is allocated on a matching basis with local sponsors required to put up 50 per cent of a project's total cost.

Applicants for federal aid must submit a statement saying whether any areas in the airport project are to be used on a segregated basis. Thus, another positive step has been made for racial justice.

Manilal Ghandi Dies

IN MARCH, 1909, Mahatma K. Ghandi wrote the following words to his 17-year-old son: "Never get agitated and think you have too much to do and then worry over what to do first. This you will find out in practice if you are patient and take care of your minutes."

Manilal Mohandas Ghandi, to whom the letter was written, learned this lesson well. Living in the Union of South Africa he continued the work begun by his father. He protested against the segregation laws of his country by hunger strikes and deliberate violations of the laws.

"It is folly to believe that an unarmed

man is helpless," he said. "He has more strength than one armed to the teeth, provided he has unshakable faith in the power of God."

Despite the oppression that he faced, often alone, Manilal remained in Africa. "I would be happier in any other country, but my duty lies here."

A few weeks ago Manilal Ghandi died at the age of 64. The "weapon of love" that is so closely associated with the name "Ghandi" is now being used in many parts of the world by people who would achieve social and political justice without the use of violence and terror.

White House Conference on Education

WHEN the White House Conference on Education met here in Washington last fall, there was nothing on the agenda about racial integration in the nation's schools.

Attention was called to the omission by the protest of at least one delegate, a member of the National Association for the Advancement of Colored People, who in the early hours of the conference tried to block the seating of delegates from Southern states on the grounds that Federal funds should not go to states which were not acting in compliance with Supreme Court decisions on school integration.

No such action was taken by Conference Chairman Neil McElroy. Nor was the emotionally-charged issue inserted into the Conference agenda, whose six topics included school curriculum and goals, efficient and economical school system organization, building needs, getting and keeping good teachers, school finance and assuring public interest.

But segregation and integration were mentioned in the Report to the President turned in by the 34-member national committee on Friday, April 6.

Eisenhower Calls for Report on Education

That committee had been charged by President Eisenhower with preparing a report based on the activities of the 1,600 conferees here in Washington from November 28 to December 1. They had been told to make their own comprehensive report on the "most thorough, widespread and concerted study the American people have ever made of their educational system."

More than three-fourths of the 50,000-word final report, then, dealt with the committee's own findings and conclusions over the 16-month period from the time when the White House Conference on Education was called.

Brief Summary of Meetings

The document also included the brief final reports "distilled" at the Washington meeting itself and a brief summary of state and community meetings.

The committee's mention of the race problem and the schools was brief. But it did furnish many questions for the press conference conducted by Chair-

man McElroy at the Mayflower Hotel here a scant 45 minutes after he handed his document to President Eisenhower.

New American Ideal

First the committee affirmed the new American ideal that schools should "do everything possible for all children." But then it went on:

"Two particular aspects of this goal, however, involve basic disagreements which the Committee did not resolve satisfactorily, partly because of the limited time at its disposal for complete discussion of the many intricacies of the



different points of view represented on the Committee.

"The first of these problems arises from the schools' aim to foster moral, ethical and spiritual values. . . .

A Difficult Question

"The second difficult question concerns the relationship of the issue of segregation to the generally accepted goal of equal educational opportunity."

This "area of conflicting opinions," the committee said in a forceful understatement, is "not entirely resolved by the Supreme Court action."

The 34-member group—which contained three Negro members concurring in the unanimous statement on this issue—then asserted that it is "the intent of the majority of the American people . . . to abolish racial segregation as soon as possible."

Segregation Hits Party Line

THE SEGREGATIONIST PATTERN followed its logical development in Jackson, Mississippi when a public service commissioner said he planned to ask that telephone companies maintain segregation on party lines.

The commissioner said he had received several complaints about "Negroes and white being on the same line" and would ask for segregation to "avoid a big commotion."

Number, please?

Prelate Bans Racist Group

ONE OF AMERICA'S most outspoken advocates of social justice has been Archbishop Joseph F. Rummel of New Orleans. As shepherd of his flock, Archbishop Rummel must decide when to reprimand and to seek out lost or straying sheep.

In race tense Louisiana this is a particularly difficult task. Witness the attitude of a group of white Catholics recently incorporated as the Association of Catholic Laymen.

The avowed purpose of the Associa-

tion is to resist racial integration in public and private schools. Their incorporation followed closely upon the Archbishop's statement that racial segregation is a sin.

Archbishop Rummel ordered the Association to disband. The group said that it will cease its activities but that "we shall therefore avail ourselves of our rights as Catholics to appeal this matter to a higher authority." The Association said it "respectfully questions the propriety of your decision."

Negro Colleges Accept Whites

ABOUT 600 WHITE STUDENTS attend Negro schools of higher learning according to Dr. Frederick Patterson, president of the United Negro College Fund.

Dr. Patterson says that Negro schools can help in two ways to meet "the heightened sensitivity over the desegregation issue."

One, he said, is to develop leaders to cope with the problems and tensions. The other is to serve as "islands of democratic participation where both white and Negro citizens can come together in full, frank discussion."

All the faculties of the Fund's member schools are interracial.

"There was no need to sidestep it—and there was strong feeling that we shouldn't dodge it."

"So we straddled the fence. We concluded that it must be solved locally, within the framework of the Court decision."

The next question was equally pointed. "Your statement refers to the group's 'strong feelings.' What kind of 'strong feelings'?"

"Just that it should be included in the report," came the answer. "But early in our planning we decided that it should be a national conference and the issue shouldn't be on the agenda."

Negro Members Concur

Mr. McElroy reminded the questioners that this viewpoint was concurred in by the three Negro members of the national committee—Ralph J. Bunche, Under Secretary, United Nations; Lorraine Milton of Atlanta, Georgia, and Mayme E. Williams, Miami, Florida, president of the National Congress of Colored Parents and Teachers.

"This was a subject which had been taken under the wing of the Supreme Court," Mr. McElroy continued. "It will remain under the courts for some time. Therefore it seemed inappropriate for us to go into the question in a substantive way."

"But the subcommittee (on the topic, 'What Should Our Schools Accomplish?') felt it would not be right to ignore it completely in their report."

Someone asked the chairman if there was any discussion on how integration might be helped in the future.

Moral Teaching Affects Integration

"No," he answered, "except that any kind of teaching of moral and spiritual values would naturally have its impact on this."

Then someone asked if the President's Committee for the White House Conference on Education "endorsed" the Supreme Court's decision. The reply was sharp and firm:

"You don't 'endorse' a Supreme Court decision. You accept it."

—Kathleen Carmody

Mrs. Carmody, a volunteer at St. Peter Claver Center in Washington, is on the staff of the CATHOLIC STANDARD.

El Paso's Mexican-American Center

The center serves community needs for youth activities, job finding, and distributing food and clothing.

IN TWO HOURS I will be at work, but the day is Sunday and I can't help feeling disappointed. The average man uses this day to rest. I have been at this job almost a year and, as I give it a little thought, I find justification for my disappointment. Allow me to tell you about my job and see how you would feel.

I met the Reverend Harold J. Rahm,



The author counselling a teenager about job opportunities in El Paso.

S.J., when he was director of the Sodality here in El Paso. The Sodality is better known as the "Luises." At that time Father Rahm had some big ideas, but I was too much in love to pay any attention to them.

Youth Center Started

Time helped us, for in a little while I was married and Father Rahm was doing an excellent job with the youth of South El Paso. By taking over an old building belonging to the Knights of Columbus and with the aid of his diplomatic charm, Father soon had a youth center.

Through the Luises I came into contact with him again. This time I had ideas, too. I was a little more settled and began to take more interest in the work of the Sodality and to absorb some of the zeal and love that Father Rahm displayed in working with our young people.

In 1954 I was elected president of the Luises. I tried so hard to serve them that Father Rahm took notice and asked me to work as a paid employee and help them fulfill the wonderful dreams he had for my people. I say, "my people," because I am of Latin descent and, as far as I can remember, no other person has shown so much interest in us. By this time Father had more than succeeded. In addition to a youth center he had a center which he called Guadalupe Refuge Center.

I remember that it was a Sunday

when I started to work at the Youth Center from 5:30 P.M. to 10:00 P.M. I'd worked only two hours when I felt like quitting. We have rough kids and to get down to the wonderful good in them requires more patience and understanding than the reading of a 100 books on juvenile delinquency.

They called themselves "The Little Nine's" and ranged in age from 12 to 18 years. They knew it was my first day, so they planned a "reception" for me. They emptied the trash cans in the yard and turned out the lights in the building. When I took hold of a 12 year old boy he called me so many names that my ancestors must have turned in their graves.

I survived the first day and found the other side of the story, the good side. I learned the need those kids have for good leadership, for understanding, for learning about God, for personal interest in what they do, for a helping hand when they are down and, above all, for love—a Christian kind of love.

You would think that they would find that at home. Evidently they don't because the need is written all over their actions. In packing all this in my mind, I took a wild guess at what was behind Father Rahm's enthusiasm and decided to help him.

Guadalupe Refuge Center

The Guadalupe Refuge Center has two principal tasks: Furnishing food supplies and used clothing at a very low cost and maintaining an employment agency for domestic help and laborers. Our people who live on a low income profit from the Refuge Center because they can get a good pair of pants for 35 cents and a week's work at 50 cents an hour.

I work at the employment desk from 7:15 A.M. until 12:30 P.M. every day, except Sundays. The office has become the best in El Paso, as far as domestic help goes. We send out more day workers and live-in maids than any other agency in town. We help women who must work to lighten their husband's financial burden. Last summer we placed 206 students in summer jobs.

In El Paso our standard of living is low. In Juarez, Mexico, the city across the border, it is even lower. Most of the people in Juarez want to come here and make a better living. We try to accommodate them with low priced goods and a steady job.

Donations expedite expenses at both centers, and the response to Father

Rahm's plea for financial aid has been excellent.

The Youth Center is really our pride for we claim from 200-400 attendance every night of the year. This helps El Paso. The city in turn helps us with balls and equipment. Last summer we closed a street and used it as a playground.

"Let them play," said Father. "Organize games, dance and do tumbling as well as box out there." It was quite a success and we are looking forward to this summer's street program.

Bop and Catechism

New ideas are our most valuable tools. We dare not allow our minds to be idle. We have to be right in there with the teenagers with the latest bop records and the latest methods of teaching catechism.

Our program embraces two Boy Scout Troops and 15 clubs and sodalities. Father Rahm and I meet with the presidents of all the clubs every Sunday to make plans for future activities.

Pilgrimage on TV

Some of the recent events include the pilgrimage to Cristo Rey Mountain

Migrants

which was televised on "Wide, Wide World," achievement of second place in the Golden Gloves Tournament, singing at San Jacinto Square, and presenting a Living Rosary at Christmas. Two or three dances a month with the music of OLYC Rhythms, which was organized in our Center, make up a busy schedule.

A large factor in maintaining this schedule is the help given us by 25 volunteer workers. Without them we could not exist.

You might think that with a set up like this, we have no troubles. But we do. I wish I had time to relate them, but it is five minutes to one and I must be getting on my job. I live three blocks from the center and usually leave my house about now.

About me. I have two daughters . . . but what has that to do with the business of working Sundays? I work because of them and the children like them who have no place to go. Wouldn't you do the same?

—Abelardo Barrientos

Mr. Barrientos is a supervisor at Our Lady's Youth Center.



Children enjoy using playground at Our Lady's Youth Center.

have been lost to the Church.

No single occupational group among United States sisterhoods can afford to say it doesn't need Negro girls, for all the groups claim that they are overworked and understaffed.

No group can pretend that Negro girls are unqualified for it, for Negro sisters and novices are now engaged in all activities—nursing, catechetical, social work, teaching, contemplation, mixed works and various others. They fit into the various types of institutes as well as any other sister.

Negro and White Girls Persevere

Neither are they to be rejected on the grounds that they do not persevere. Not all white postulants persevere. The fact that there are some Negro girls who have attained profession after a long training indicates that they are capable of perseverance in their vocation, quite as much as other girls.

As their usefulness becomes evident to more observers, Negro girls are being admitted to more communities. When more communities understand their special qualifications for a particular work, the number of Negro ad-

missions undoubtedly will increase. Solid evidence is hard to ignore.

Quite apart from their usefulness, though, a supernatural consideration could more easily lead to a positive policy regarding the admission of Negro sister-candidates.

Vocations come from the Holy Spirit, not from human administrators, and they fit into the plans of Divine Providence. Thus they are not to be thwarted by short-sighted humans who may raise the foolish fears of racist prejudice as an obstacle to the working of Divine Wisdom.

Perhaps as the unfavorable and hesitant communities become aware of the true picture of Negro acceptance and profession, they too will lose some of their fear and timidity.

The sooner this happens, the greater will be the good accomplished for the Mystical Body, in this country and abroad, today, tomorrow and forever.

—Rev. Raymond Bernard, S.J.

Father Bernard, S.J., of the New Orleans Province of the Society of Jesus, is a member of the Institute of Social Order at St. Louis University.

Integration in the Convent

(Continued from Page 8)

that they now have no settled policy. This seems to be a hopeful group. Because their councils and superiors have never touched this matter, many congregations classify themselves in this way.

Many who did so said that they could see no reason at all why a qualified Negro girl would not be favorably considered by their superiors—but none had yet applied. The general impression here was that if an applicant asked, she would be accepted.

If all these 127 hesitating novitiates were boldly to say that their policy is to be reversed tomorrow, what would happen? To judge by what has already happened to those having a favorable policy, they would not be flooded with applicants.

Only 206 Negro Applicants

All in all, the 367 responding congregations reported some 206 Negro applicants. That is not a multitude. No one need fear a flood. From the 206 applicants some congregations have acquired about 39 professed sisters, 28 novices and 15 postulants (at the time of answering).

Thus, from 1954 to 1961 all the United States sisterhoods might expect about 60 more professed, 40 more novices, 20 more postulants. This minimum would not be a net-breaking catch. But with all 553 policies favorable in practice, the number could probably double and possibly triple.

Yet without any further declaration of policy, at least this many potential workers in understaffed Catholic schools, hospitals and agencies will

Washington: *Organizations* The Three Old Men

WHATEVER ELSE may be said of the virtues or deficiencies of the Washington House this year (and I suspect there is voluminous source material for both) no one should deny our notable contribution to the growth of the family apostolate.

Our two young, vital, and talented former probationers, Maureen Erskine and Floyd Agostinelli, are both engaged to be married. Admittedly, the Washington House cannot claim full credit for these recent announcements which have so greatly increased the hopes and aspirations of the Christian Family Movement.

Two Engagements Announced

In the case of Floyd, first honors should be bestowed on former staffer Beth Anne Cozzens, the young lady who accepted his proposal; and with Maureen, primary credit must in all justice be given to Bernie Lammers, an F.H. vol. who was wise enough to ask her.

There are a number of items we could talk about this month—our recent Open House, the progress of our COMMUNITY subscription drive, the latest efforts to rid the District government of discrimination in employment, or the summer program just initiated at our farm in Burnley, Virginia.

However, in the rush and bother of Friendship House life, the staff worker himself is often overlooked, so I have decided to devote this column to Floyd and Maureen.

One of the causes of greatest joy and gratitude for oldtimers among the

Friendship House staff—and in Washington oldtimers are all we have left—is the wonderful Christian people that God continuously sends to carry on the work of the House.

There is so much in our society today that is devitalizing, so much in our secularized environment that militates against a Christian vision of life, that it is no doubt providential there should exist throughout the country full-time

apostolates where dedicated people can both exercise their Christian talents and confirm their resolution to make their whole lives an expression of God's will.

Man from Montana

Floyd came to us over a year ago from Montana, of whose glories he never ceases to sing. Floyd brought with him a Christian outlook and a multitude of talents which made him invaluable during the past year, both as a visiting volunteer at the farm last summer and as a probationary staff worker in the city since fall.

A knowledge of the land, an able and well informed intellect, a Christian

thirst for justice, and a special gift for inspiring and working with teenage boys are just some of the happy qualities he brought to his work at the House.

A Franciscan Approach

Maureen has been with us for only seven months, but her vibrant spirit and Franciscan approach to life will long be remembered. Maureen, like Floyd, was filled with talent.

She was in charge of a successful employment service for women in our area; she combined with Floyd in working out one of the most active children's programs we've ever had in Washington.

She also performed office work and a multitude of other duties; and, to top it off, cooked many, many tasty meals for an otherwise all-man staff. Maureen's pleasing, Christian personality was not a small factor in attracting many new friends and volunteers to the work.

Aloha from the Three Old Men

So Greg Robinson, Bud Gerrey, and myself bid our fond farewells to our younger departing comrades with the thought that what promises to be such a wonderful gain for the family apostolate cannot, in the long run, be a final loss to Friendship House, and with the hope that new young blood will soon join the ranks of "the three old men" who are now holding the fort in Our Nation's Capitol.

—Jim Guinan

J. G. directs St. Peter Claver Center, the Friendship House in Washington.



Fond Farewells. Left to right, Bernie Lammers, Maureen Erskine, Greg Robinson, Beth Anne Cozzens, Bud Gerrey, Jim Guinan and Floyd Agostinelli.

Chicago: *Friendship House* "What Do You Do?"

IT IS EASY to state the purpose and goal of Friendship House: to build understanding, friendship and unity between Negro and white people . . . a unity centered in Christ.

Stating it, however, is only the beginning. There remains the problem of figuring out how to do this, of putting flesh onto the skeletal idea. This is what we do at Friendship House. This is the nebulous "work" which we try to describe when people say, "What do you do?"

Study Days for Teenagers

One program we in Chicago Friendship House developed was study days for high school students. We evolved the plan for these days by examining our own experience.

It is interesting and curious how easily we forget that there was a learning process for each of us. When at last we see our ignorance (which is basically what prejudice is) full view, almost by the very seeing we banish it. Then it is so easy to think that we were ever thus.

Try to Share Opportunities

So we asked ourselves: How did I come to be deeply concerned about human unity? What had been the opportunities we had had which we could offer to these students?

First, not in point of time, but in importance, we had prayed. Particularly we had learned to enter into the prayer of Christ's Mystical Body . . . to make His sacramental life and action the central vivifying force in our lives.

So these study days begin with Holy Mass and reciting Prime after breakfast and end with Compline after supper. These form a framework for the students as they do for us each day at Friendship House.

Discuss Problems Frankly

Then we had discussed talking over frankly some of the practical problems that perplex us when we compare the

idea of interracial living with the segregation that is all most of us have known.

Therefore we have discussions with the students, bringing to light some of the lurking doubts and fears. Learning that others have had these same questions and doubts and fears is of itself perhaps the best teacher.

The Biggest Help

Lastly, the biggest natural help for all of us had been coming to know people across the color line. Then it was we found ourselves forgetting color, or lack of it, and seeing persons: John and Mary and Marjorie and Joe. Seeing friends.

We had become friends by working together and socializing together. For that reason each study day has a work period. This gives the students an opportunity to contribute personally to the work of Friendship House—to feel personally involved.

Visiting Friends

Finally, we visit in groups of three or four in the home of friends. For most white students who made these days, it is the first time they have visited a Negro family's home. Comments they make after such a visit are evidence that this is a moving experience.

"I had never realized before," observed one teacher who came with his students, "that I had thought of Negroes as 'the other people.' After visiting the G-s, I now really feel these are people like myself—and not 'other people.'"

Therein lies the understanding upon which unity develops. To see our fellow men as brothers, a part of oneself. Then there is no stranger—no outsider. We are one in Christ, our brother.

—Mary Dolan

Mary Dolan is director of Friendship House in Chicago.

New York: *Organizations* "Most Men Die Vague..."

A FRENCH PRIEST recently commented that "most men and women die vague about life and death, religion and morals, politics and art."

During the past eight weeks we have carried on an extensive education program so that we will become less vague about racial problems in New York City. Top-notch speakers covered discrimination in important areas like education, housing, employment, etc. Through group study we hope to promote group action.

Need for Action Groups

Our coverage of racial problems in our city concurred with the *New York Post* and *New York Times* series on the same subject. The necessity for informed action groups to change bad social habits was stressed by our speakers and newspaper reports. Next month we'll have a report on our group action project.

Through interviews for COMMUNITY and research days, we have extended our friendship to include many new faces.

We have contacted some 1,500 stu-

dents on the college level through giving lectures. Our main themes have been the lay apostolate and the prejudice problem. Several colleges were situated in suburbia where residential segregation is frequently an accepted social attitude.

F.H. En Marche

Large contingents of F.H. people made up the bulk of marchers and pamphleteers advertising the "Civil Rights Rally" held May 24 at Madison Square Garden. Believing that "action makes action," the past four Saturdays were spent marching in various sections of the city to demonstrate our support for the desegregation decision and show our solidarity with Southern Negroes in their struggle for freedom.

Social functions are at a peak with Fran McGonagle and Dick Kemp's wedding followed closely by Lenny Baker and Grace Greco's. Sheila MacGill and Leo Callahan's wedding will be celebrated in a few weeks.

—Ed Chambers

Ed is a staff worker at the New York Friendship House.

An invitation to study and work toward A Christian Social Order

Five weekends at Maria Laach Farm, Burnley, Virginia—

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July 27-29, August 17-19

AIM: To induce serious thought on the structures of society and our responsibility to bring them into accord with Christian principles.

TUITION: \$5.00-\$10.00 or according to ability to pay.

WRITE: James Guinan, St. Peter Claver Center, 814 7th Street, Southwest, Washington, D.C.

Book Review

Notes of a Native Son

"I want to be an honest man and a good writer."

NOTES OF A NATIVE SON, by James Baldwin. Beacon Press, Boston, Massachusetts. 177 pages. \$2.50.

JAMES BALDWIN is a thirty-one-year-old Negro writer whose work demonstrates impeccable taste, insights of depth and a particularly mature view of the race problem. *Notes of a Native Son*, a collection of 10 of his essays, was recently published by Beacon Press and deserves the respectful notice of all persons interested in race relations. That should include every American at this moment when the South is torn with the sheer inability to accept a Negro as a person.

All of these essays have had previous publication in such magazines as *Harper's*, *The New Leader*, *Partisan Review*, *The Reporter* and *Commentary*, which identify the contributor as a writer of quality.

In the present volume Baldwin sorts his material into three groups: First, essays on the protest novel; second, biographical essays; and third, essays of his experiences in Europe with eloquent comparisons between the European and the American attitude towards the Negro.

Uncle Tom's Cabin Called Poor Novel

In his first essay Baldwin writes a bitter and disparaging review of Harriet Beecher Stowe's *Uncle Tom's Cabin*. Baldwin thinks there are only two attitudes towards Negroes — for or against. And he says that he does not know which attitude has given him more pain. That is, more pain as a writer.

For the artist, the writer, is less concerned with protest than with understanding the wellsprings of experience which a Negro undergoes to be the kind of person he is. He deplores *Uncle Tom's Cabin* as "a very bad novel . . . self-righteous" and full of "virtuous sentimentality."

One is immediately aware that none but the highest literary standards sat-

isfy Baldwin. In 1953 he astonished the literary world with a first novel, *Go Tell It On the Mountain*, which might well have been his fifth or sixth novel, so astutely did he evoke the characters of the Negroes whose lives were shaped by the Harlem store-front churches. In that novel he set down his purpose explicitly:

"It is a fairly deliberate attempt to break out of what I always think of as a 'cage' of Negro writing. I wanted my people to be people first, Negroes almost incidentally." This purpose still permeates his work, preventing any of his essays from being protest writing in the obvious sense.

Analysis of Native Son

In his second essay, which makes an analysis of Richard Wright's *Native Son*, and in the third, a discussion of *Carmen Jones*, his incisive comments hew to the bone and lay bare the very basic problem of a Negro in establishing his identity as a person.

In the second group of essays, which are dominantly autobiographical, Baldwin really hits his stride as a writer. Here he creates with the pulsing magic of the gifted narrator the texture of life in Harlem, his brother's trip to Atlanta, where rosy promises were tragically betrayed, and finally a portrait of his preacher father, a twisted paranoid who never talked to his son.

One of the tests of greatness in literature is the way a piece sticks in one's memory. Baldwin's portrait of his father can no more be erased from the reader's memory than can an impression of daylight or darkness.

Beautiful and dreadful, tender and sardonic, compassionate and bitter, it is classic. This essay alone is worth the price of the book. Along with his novel it proves that Baldwin is first a storyteller and only second an essayist.

The purpose of his last group of essays is to recount his experiences in Europe and to contrast the European

attitude towards colored people with the American attitude. Incidentally, his description of an eight-day stay in a French prison, where he was unjustly detained as a receiver of stolen goods, becomes the kind of protest literature against the stupidity and lumbering ineptitude of the French penal system which he despairs to write in the cause of his own people.

In a tiny Swiss village of about 600 people, predominantly Catholic, Baldwin spent several months, finding himself an object of utter astonishment to



James Baldwin

the inhabitants who had never seen a Negro. Frankly they stroked his hair to discover just what was the quality of its difference.

Stemming from his experience in Paris and in Switzerland, Baldwin notes that the Negro is a stranger in Europe to a degree that he is never a stranger in America. He notes further that an idea which is very warp and woof of the heritage of the West is the idea of white supremacy. And he points out that

"Thus it was impossible for the Americans to accept the black man as one of themselves, for to do so was to jeopardize their status as white men. But not to accept him was to deny his human reality . . .

and the strain of denying the over-whelmingly undeniable forced Americans into rationalizations so fantastic that they approached the pathological.

"At the root of the American Negro problem is the necessity of the American white man to find a way of living with the Negro in order to be able to live with himself. And the history of this problem can be reduced to the means used by Americans — lynch law and law, segregation and legal acceptance, terrorization and concession . . .

"In this long battle, a battle by no means finished, the unforeseeable effects of which will be felt by many future generations, the white man's motive was the protection of his identity; the black man was motivated by the need to establish an identity.

"The Negro is not a visitor to the West, but a citizen there, an American; as American as the Americans who despise him, the Americans who fear him, the Americans who love him.

"The time has come to realize that the interracial drama acted out on the American continent has not only created a new black man, it has created a new white man, too.

"No road whatever will lead Americans back to the simplicity of this European village where white men still have the luxury of looking on me as a stranger. I am not really a stranger any longer for any American alive.

"One of the things that distinguishes Americans from other people is that no other people have been ever so deeply involved in the lives of black men and vice versa. This fact faced, with all its implications, it can be seen that the history of the American Negro problem is not merely shameful, it is also something of an achievement."

—Sister Mariella Gable, O.S.B.

Sister Mariella is professor of English at St. Benedict's College in Minnesota. Her primary interest is poetry though she is well known as a literary critic of Catholic fiction.

Presumption and Fact

Housing

THEY SAY THAT YOU SAY, published by the American Friends Service Committee, 20 South 12 Street, Philadelphia, Pennsylvania. 15 pages. 10 cents.

WHEN FIRST I was given this pamphlet by a member of the American Friends Service Committee, I said, "It's the best thing I've seen on the subject."

This 15-page five-by-nine inch pamphlet is attractive in format, illustrated with human interest photographs of people—colored and white—playing and laughing and talking together. May it go a long way toward changing "they say that you say" to "I say that I believe."

What Is a Good Neighborhood?

Five questions are asked and well answered by the pamphlet. The first question is, "What is a good neighborhood?" It answers: one with diversified people so that it will give "built in" lessons in democracy.

The second question, "Where does your neighborhood fall short of the goal?" is answered: in its people who are becoming intellectually poverty-stricken by becoming a neighborhood of one age group, one interest as well as one race.

Third Question—the Big One

The why of question three of the pamphlet is the big one. It points out the evils that have arisen because "you" have allowed someone else to speak for you, and mentions some of the myths that have started like tiny clouds and have grown ever larger and darker.

Considered are six of the most common myths: One is that Negroes de-

value property, and it cites market studies to show this is not true. Another myth says that if one Negro moves into a neighborhood, a flood of Negroes follows. The pamphlet asks if the present residents don't move, where are the houses to which the flood of Negroes can move?

Facts Disprove Myths

Quotations, reports and surveys from the Housing and Home Finance Agency, National Home Builders Association and National Association of Real Estate Boards are used as authority against the myth that minority groups do not keep up payments on their homes.

The answer to the question "What can you do to make your neighborhood better?" is to start speaking for yourself, to stop letting others speak for you. Before you do this, you may have, the pamphlet says, to reconsider your democratic and religious beliefs. After you have done this, you can start speaking for yourself, and you can supplement your beliefs by neighborhood, group or community action with other persons who have decided to stop letting others speak for them.

One of the first bits of action might well consist of obtaining wider distribution for this attractive, meaty and easily read pamphlet. It is a mixture of fact and philosophy that is well presented and easily assimilated.

—Mary Winch

Mrs. Winch is active with the Committee for Interracial Practices and Principles in Portland, Oregon. In 1955 her article on changing neighborhoods won an award from the National Conference of Christians and Jews.

Readers Write

Dear Editor: Do you mind receiving some constructive criticism?

For a more positive completion of objectives, change your present negative approach to a positive approach. Modern communication being what it is, the general public as a whole is well aware of existing social discrepancies. Many know of the gigantic strides made to correct these discrepancies since the early 1900's. So let us be sure that the positive good that has been accomplished be known by every single person who needs help.

Specifically, instead of accepting and publishing only "gripes" from your public, why not publish more of the benefits received? Thus courage and hope will be instilled, rather than instilling hopelessness and despair.

Remember the parable of the 10 who received cures from Our Lord and only one returned to offer thanksgiving? Too many of us are prone to be like "the other nine." Let us try to emulate the "one."

WASHINGTON READER

Dear Editor: The editorial ("Now Is the Time . . .") by Anne Foley in your May issue, presents a somewhat biased interpretation of William Faulkner's "Letter." Certainly there is—as he points out—a legitimate position on the question of segregation that is midway between that of the "South" and that of the NAACP or your editorial. Of course we might continue forcing a revolutionary, abortive cultural change which—even if it is successful—will be superficial.

Mr. Faulkner has pointed out that progress has been made, now let's give it time to "take." We have institutions such as church and school which can produce change, change which, if slower, is at least more profound. A survey conducted by the *Catholic Digest* (June 1956) indicated that education is probably the strongest single factor—other than geographical location—in determining one's views on de-segregation. Such findings would indicate that we need time to let our schools and churches catch up and make themselves felt. It follows too that we need to let our educated grow up and make themselves felt also.

So far the changes have come about by Northerners in Congress who have not faced the problem nor gone through the educative process, but have legislated on the basis of principle, albeit a good principle. We must face reality. The South is the underdog of the "principled Northerner." Too many in the South can't afford these principles now that the fuse has been lit.

It is our job to retain and to teach the principle without attempting to cram it down the throat of the unbelievers (North and South). Let's remember that racial prejudice—or any other prejudice, for that matter—is a habit, an irrational, emotional way of thinking. We cannot legislate changes in emotions!

ROBERT L. HILLERICH
Glenview, Illinois

NOTE: It is quite true that "we cannot legislate changes in emotion" and also true that Congress does legislate from principle, thank God. But can it be true that "too many in the South can't afford these principles now that the fuse has been lit?" Nobody, Northerner, Southerner, Negro or white has the time to just wait for schools and churches to catch up.

Social change comes about by social action, which includes education and legislation plus organized effort to change the institutions in our own community and our own environment in the manner best suited to the situation.—ANNE FOLEY.



(Elroy Davis)

Integration in the Convent

This article originally appeared in AMERICA, 70 East 45th Street, New York. Reprinted with permission of the editors.

ARE ALL UNITED STATES SISTERHOODS really overworked? Are they all sincerely anxious to secure qualified recruits to expand their activities for the Church? One could wonder.

It is reported that in 1953 "only one diocese and four religious groups had a supply of candidates equaling their needs," according to a "poll" cited by Father Godfrey Poage, C.P., in his latest book, *For More Vocations*. Most of the other respondents said they were 20 to 60 per cent behind in the number of vocations needed. Other observers speak of serious "sister-shortages."

Novena to Blessed Martin

I myself know of a congregation in a largely non-Catholic region of this country which has had requests to start schools in 19 different cities, but simply has not enough womanpower. The superior has had novenas made in honor of Blessed Martin de Porres for plentiful vocations—but if Blessed Martin sent her two dozen Negro applicants, it is quite doubtful whether they would be accepted.

Many other institutions which complain about the scarcity of vocations have drawn a color-line on would-be applicants—yet continue to pray for more vocations to arrive at their door.

Religious Institutions

They scatter their womanpower far and wide in their effort to handle the more urgent calls, and even place novices in responsible appointments.

Wanted: White Vocations Only

They have all produced magnificent blueprints for expansion of their work and their plants, in hope that some day the staffs for these future developments will be adequate. They look across the seas at the inviting foreign mission fields, and fish among their school memberships for (white) vocations to go abroad to teach the poor little pagans.

But if a converted little pagan girl from the home missions would apply as a postulant, she could be refused even an application blank because her skin is black.

553 Questionnaires Sent

To ascertain the prevalent policy regarding the acceptance and admission of qualified Negro girls in 1951 and 1954, I twice sent questionnaires to 553 individual novitiate in the United States.

The first elicited 156 favorable answers, 51 unfavorable and 66 doubtful. The superiors of the remaining 280 communities failed to respond.

In the second survey, the replies yielded these figures: 103 favorable, 19 unfavorable, 5 doubtful, 127 "unsettled officially," 23 "no policy given." There were 186 non-responses. The favorability rates according to population areas used by the Census Bureau appear in Table 1, columns 1 and 2.

TABLE 1
Policy of United States Sisterhoods
by Census Areas

Area	1951	1954	Per cent favorable		
				Change	Period
Pacific	42	54	+12	1954-1950	61
West North Central	40	44	+4	1949-1945	27
East North Central	35	39	+4	1944-1940	6
Middle Atlantic	28	33	+5	1939-1935	0
New England	22	32	+10	1934-1930	0
Mountain	43	29	-14	1929-1925	0
East South Central	11	24	+13	1924-1920	3
West South Central	4	22	+18	1919-1915	0
South Atlantic	17	14	-3	1914-1910	2
				From Foundation	38

This may indicate that 37 novitiate which previously had an undisclosed favorable policy now felt that they could safely commit themselves publicly to it, or that a number now had finally formed a policy where previously one did not exist at all.

Integrated Novitiate Rose from 156 to 193

Whatever the explanation, it is gratifying to be able to say now that the number of United States novitiate with favorable admission policies has risen from 156 to 193.

It is most interesting to note that the Deep South (exclusive of South Atlantic States) has a percentage of favorable policies increasing at a far higher rate than anywhere else, and that New England has begun to grow solidly in favorability.

Trend Toward Integration

An astounding trend was noticeable when the date of the policy-change was studied. This was either given explicitly or determined by comparison of the 1951 and 1954 questionnaires.

Sixty-one respondents stated that the formulation of a "favorable policy" was made between 1950 and 1954. Twenty-seven said it had been adopted between 1939 and 1945.

Three others were adopted between 1920 and 1924. This breakdown yielded also two explicitly stated formulations or changes for the period 1910-1914, giving a total of 99.

56 Policies Changed in Four Years

A comparison of the two sets of data showed that 56 policies were changed between 1950-1954 from "non-committal" and "unfavorable" to the "favorable" column, but the exact dates were not given by responding superiors.

From the data it is plain that 155 sisterhoods today have a "favorable policy" set formally since 1912, of which

TABLE 2
Period of Favorable Policy
Formulation, United States
Sisterhoods

Period	Explicit	By Comparison
1954-1950	61	56
1949-1945	27	
1944-1940	6	
1939-1935	0	
1934-1930	0	
1929-1925	0	
1924-1920	3	
1919-1915	0	
1914-1910	2	
From Foundation	38	

only 24.5 per cent were formulated before 1950 and 75.5 per cent since that year. The data are given in Table 2.

These communities are anxious to increase their womanpower by seeking candidates wherever they may be found. The others have closed their doors. By occupational ranking, social-work communities and teaching communities are lowest in favorability and are opening their doors at the slowest rate (see Table 3).

One young girl in Kansas who wrote to 20 novitiate for information as a Negro applicant received only one response—a refusal. If she had happened to write to all the 186 who refused to answer my 1954 questionnaire, she might possibly have got nine refusals.

Of those who answered me, 19 would definitely have said No. Their minds are made up. Whatever their reasons are, they would refuse to accept her no matter how talented or well qualified she might be.

19 Councils Decided Not to Integrate

This figure (19) is a distinct drop from the 51 of such a mind in 1951. Yet it represents 19 major superiors and their councils who have seriously thought twice (at least) about the matter, and remain at present quite determined not to yield their stand of non-integration.

Twenty-three answered my questionnaire by returning it and stating that they had no policy. Apparently they were so undecided that they could not even place themselves in the "doubtful" category. If a Negro girl were to inquire about admission, she might have to wait a long time for a possibly evasive answer.

Five novitiate labeled themselves "doubtful."

One hundred twenty-seven replied
(Continued on Page 5)

TABLE 3
Policy of United States Sisterhoods by Occupation

Occupation	Totals	1954		1951		Change in per cent
		No. favor- able	Per cent	No. favor- able	Per cent	
Social-work	42	9	21	8	19	2
Teaching	349	108	31	99	29	2
Mixed	19	7	37	4	21	16
Nursing	39	18	46	12	31	15
Cloistered	91	43	47	27	30	17
Catechetics	10	5	50	3	33	17
Other	3	3	100	3	100	...
	553	156	28	193	35	7

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